An Occasional

LETTER:

Containing

Some THOUGHTS

ABOUT A

National Reformation.

AND

Recommended to the Consideration

OF THE

Parochial CLERGY,

And Others.

LONDON,

Printed for *Brabazon Aylmer*, at the *Three Pigeons* in *Cornhil*, 1698.

2023:15

Reverend Sir,

INcloſed *I* preſent you with a *Chriſtian Monitor*, and *do* in a particular manner recommend this *Uſeful Book* to be diſtributed by your ſelf, and Reverend Brethren (of your Neighbourhood and Acquaintance) amongſt your *reſpective Pariſhioners*, *eſpecially thoſe of the Poorer ſort*: In many Pariſhes this may be done for about Twenty or Thirty Shillings; which it's to be hoped no good Man, that hath a due ſenſe of the worth of Souls, will think much to beſtow upon *ſo good an Account*. Many Pious, and Worthy Divines, *&c.* having already given away very conſiderable Quantities (near One Hundred Thouſand) with very good Succeſs, I doubt not but your ſelf, and others, will be prevailed with to imitate their *generous Example* herein; and the rather, for that it will undoubtedly be a Means, with the Bleſſing of God, to render all your other *Miniſterial Labours*, the more Eaſie and Succeſsful; which is a point of the higheſt Conſideration. *By this Method you may, with little Trouble and Expence, inſtruct thoſe in your reſpective Pariſhes, that through Prejudice, or other wayes, will not come to Church to hear you.*

It being found by Experience that *ſhort, devout Treatiſes on the Lords Supper*, are of very great Uſe

to Young Communicants, *if Judiciously choſen*, I take the freedom to recommend to your Peruſal this *Familiar Guide to the ſame*, (bound up with the late Arch-Biſhop's *Perſwaſive to frequent Communion*, if deſir'd) wherein the whole Method of our Salvation, *by the Covenant of Grace*, is ſo *fully*, and yet *briefly* ſtated, that I am of Opinion, if ſo *Uſeful a Book* were more known, it would be generally had in moſt Pariſhes of the Kingdom, and be *ſold* by the *Reverend Clergy* to ſome, *lent* to others, and *given* to the pooreſt ſort of their reſpective Pariſhioners that can read; and for thoſe that cannot, this, or *Biſhop* Patrick's *help to young Beginners*, may be often read unto them by others; I hope you will ſee yours *effectually* ſupplyed with the ſame, or ſome other you ſhall better approve of. I am very ſenſible there are many *Excellent Books* already writ upon this Subject, yet conſidering the wretched Ignorance of the generality of People in their Spiritual Concerns (for want of Early Inſtruction in the Nature and Obligation of their Baptiſmal Covenant) I am apt to think, *few, or none, will be found to exceed this little Treatiſe, which is now to be ſold for Three Shillings the Dozen, to incourage the ſpeedy diſperſing the ſame.*

It being matter of *ſad*, but of very *juſt*, Complaint, that the generality of Chriſtians, *and eſpecially thoſe of the poorer ſort*, do ſeldom, if ever, come to the *Holy Communion*, it would be an Act of the higheſt Charity for your ſelf, and others of the *Reverend* and *Pious Clergy*, in *Corporations* and *Market Towns*, to ſet up Monthly *Sacrament Lectures* upon your reſpective Market days; which would be of unſpeakable Benefit, not only to your

own

own Parishioners, but also to the *whole Neighbourhood*, and no great Pains to *your selves* (being now and then assisted by the most Eminent Preachers out of the adjacent Towns and Villages.) And though you begin *these Lectures gratis*, you need not in the *least* to doubt but the *Pious Gentry*, (of *both Sexes*) *Rich Traders*, *&c.* will soon contribute to so *Generous* and *Christian* an *Undertaking*; and the sooner, if it were but handsomely intimated unto them by some other Devout Persons of Reputation and Esteem; however, I would have them began *Gratis*, and that as soon as may be, for the greater Honour of the *Parochial Clergy*; and in the Interim to promote *Monthly Communions* in your several Parishes, preaching always a *Preparation Sermon* the preceding Lord's day, that the People may be the sooner convinced of their *indispensable Duty* and *Obligation* herein, and also come the *better* prepared to this *Holy Ordinance*; from which, (though the highest in the Christian Religion) *nothing but Ignorance and Impenitence should keep the poorest Christian in the Parish away.*

It would be a sufficient Vindication of this *Charitable Design* of setting up these *Sacrament Lectures* in all the Cities and Market Towns of this Kingdom, could a Calculation but be made how many Hundreds of Young People, *&c.* have been brought to the *Holy Communion by those already set up in* and about this City. How many Thousands more will in all probability follow their Pious Example *in little time*, must be left to him alone that has so wonderfully blessed the *joint Labours* and *Endeavours* of so many of his *faithful Servants*, *even beyond their own Expectations.* We have all the Reason in the

World to hope for the like Succeſs in other Places, where the ſame Diligence and Application ſhall not be wanting; and as I have already propoſed *this very Method* to the *Religious Societies* that have begun *theſe Lectures* in ſeveral Churches in Town (every Lord's day in the Evening) ſo I intend, God willing, to continue the ſame; in hopes it may fall into thoſe hands that will ſee it *effectually* put in execution in ſo many other Churches *within the Bills of Mortality*, that may take up moſt, if not all our *Parochial Clergy* to preach the ſame in One Years time; whom I would have gratified with theſe *Chriſtian Monitors* and *Familiar Guides*, &c. which will be of *ſingular Uſe* to poor Houſe-keepers, Servants, *&c.* (eſpecially in the great Pariſhes without the Walls) being given by the hands of the ſaid Clergy.

And if *poor People* could but once be prevailed with to come well prepared to *theſe frequent Communions*, they might meet with a very *comfortable Subſiſtance*, from the Collections that ſhould be alwayes then made, which, for their greater Incouragement, I could wiſh were chiefly diſtributed amongſt them; and no doubt but the *Contributions* of the *richer Communicants* will be the *more conſiderable*, when they ſhall underſtand their Charity *in this kind* will have reſpect to the *Souls*, as well as to the *Bodies* of their poor Neighbours, and Fellow-Communicants: *For though we ought to do Good unto all Men* (according to our Ability, and as we have Opportunity) *yet we ſhould have a more particular regard to thoſe that are of the Houſhold of Faith.* If this Method were generally obſerved, *I am perſwaded that Article of our Creed*, viz. *The Communion*

nion of Saints, would be much better, and more practically, underſtood.

I confeſs I am the more *Importunate* with you under this Head, being firmly perſwaded that without more *frequent Communions*, and *more regular* and *effectual Catechizing*, all other Methods for a *general Reformation* will be in vain; and whoever conſiders the *ſcandalous* and *profligate Lives* of ſo *many Chriſtians*, of all *ranks* and *degrees* amongſt us, together with the prodigious growth of *Atheiſm*, *Deiſm*, and now lately of the *Socinian* and other *deteſtable Hereſies*, amongſt thoſe of the *higher Quality*, muſt naturally conclude, that either they were never well grounded in the *Chriſtian Faith*, by early Inſtruction in the Nature and Obligation of their *Baptiſmal Covenant*, *or elſe impute it to their* profane neglect *in not frequently renewing the ſame at the* Lord's Supper, *or to both.*

And I do not in the leaſt doubt but, upon Inquiry, it will be found that Dr. *Beaveridge*, *and others*, *who have Weekly Communions*, *and Daily Prayers devoutly read* (according to thoſe excellent Directions of the Biſhop of *Rocheſter*, *in his Lordſhip's late Viſitation Charge*, &c.) have not only the *moſt Communicants*, but by far the *devouteſt Congregations*, and *feweſt Diſſenters* in their reſpective Pariſhes; and I do unfeignedly wiſh that good Man's Pious Example herein were more known, and generally imitated. Indeed he is an Honour to this our Church, which being generally agreed to be the *pureſt in her Conſtitution* this day in the *whole World*, we may the more wonder at any *omiſſions*, or *remiſneſs* in theſe *Two Fundamental Points*, *being directly contrary to her own* Rubrick, *as well as the*

undoubted Practice of the First, *and best Ages of Christianity.*

And it were to be wished, that the *Parochial Clergy* of this Kingdom would give or sell unto their respective Parishioners, *Dr.* Isham's *short Exposition of our Church-Catechism*, *Dr.* Addison's *Catechumen*, and also supply them with some Books of Family Devotion (*such as Bishop* Patrick's, *Mr.* Dorrington's, *Dr.* Ashton's, *Dr.* Payne's, *Mr.* Rawlet's, *&c.*) at the most Reasonable Rates; whereby we might hope to see the so generally *neglected Duties* of *Catechizing* and *Prayer* restored in most *Families*: But as this, together with bringing them *well prepared* to the *Holy Sacrament*, will challenge your utmost Application and Care, so the effecting the same in some good measure will not only tend to their *Benefit* and your own *Honour* now; but also to your *unspeakable Comfort and Satisfaction in a dying hour*: And above all, what a *Jubile* will it be to all such *faithful Ministers* at the great Day of Retribution, to hear their Lord and Master pronounce their blessed Sentence before that vast Assembly of Spirits, and publickly acknowledge their *indefatigable Labours herein*, and then reward them with the *highest degrees of Glory*: For *they that are Wise* (or Teachers) *shall shine as the brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever.*

And though the *Success* should not *immediately* answer your *Expectation*, I would not have any Pious Divine (that has faithfully discharged his Pastoral Duty herein) be too much discouraged; for it's possible the next Generation may reap the benefit of your Labours; *the good Seed will come up sooner,*

or later, where it is truly ſown, with the Bleſſing of God, which ſeldom fails to accompany the *united endeavours of his Faithful and Induſtrious Servants*; and I think we have as much Reaſon to expect it *upon this occaſion* as any other, when the Doctrine of the *New Covenant* is truly ſtated according to the *Tenour of the Holy Scriptures*, as explained in the *Book of Homilies*, the *Nine and Thirty Articles*, and *Liturgy* of our moſt excellent Church. If ſome *celebrated Preachers* have happen'd to miſcarry herein, I am apt to think, *upon inquiry*, it will be found they have not kept themſelves *in the Pulpit* ſo ſtrictly to thoſe *excellent Orders of the Desk* as they ſhould have done; upon which account it were to be wiſhed that we were more converſant with the ſame in the compoſing of our Sermons, always remembring the *Apoſtles Rule*, *Chriſtum prædicamus Crucifixum*.

For there is a ſort of Preaching, as the Right Reverend the Biſhop of *Worceſter* very well obſerves, which the Church ſtands in no need of, becauſe it tends ſo little to *Edification*; ſuch are all fine *Harangues*, all dry, flat, *inſipid Diſcourſes* about Things of no great Conſequence to Mens Salvations, all affectations of *jingling Words* and *Sentences*, far fetched *Alluſions*, *elaborate Trifles*, all *impertinent Diſputes* about *needleſs*, vain, *intricate Controverſies*, and the like: But ſetting all theſe aſide, there remains a *grave*, *ſerious*, *pious*, *affectionate*, and *convincing way of Preaching*, which is exceeding profitable for the beſt purpoſes in the World, ſo long as Men have *Conſciences* to be awakened, *Errors* to be confuted, *Vices* to be reformed, &c. it being very eaſie to ſpend an Hour to little or no purpoſe,

(*by*

(*by ſhooting over the Peoples heads*) but it requires the greateſt Skill to preach *plainly*, without *flatneſs*, to ſet matters of Religion in the *cleareſt Light imaginable*: That in ſhort is the *beſt Preaching*, that carries both *Light* and *Heat* together with it, which cleares the Scriptures to the *meaneſt Capacities*, and at the ſame time warms the Affections to *Spiritual Things*, and *ſends People home to their Cloſets*; it being hardly poſſible to miſtake as to the beſt Method, when Miniſters judge aright concerning the End, *which is the ſaving their own Souls, and thoſe that hear them.*

The extraordinary Zeal of the *Diſſenters* of late Years in ſetting up of *Lectures*, *diſperſing of Books*, and *breeding up of Young Men for the Miniſtry in the way of Separation*, makes me conclude with His Lordſhip, that ſomething muſt be done by the *Parochial Clergy*, not only for the *Honour*, but indeed for the *Safety of the Epiſcopal Government*; it being "obvious (as His Lordſhip farther obſerves) "that they gain upon their People by an appearance "of *more than ordinary Zeal*, for the good of Souls. We ſhould indeavour to go *beyond* them in an *unfeigned* and *hearty concern* for them: and ſo *outdo them* in thoſe very Things (ſo far as is conſiſtent with Integrity and a good Conſcience) which make them ſo very Popular. More to this purpoſe you *have in his Lordſhip's, and other Viſitation Charges and Sermons*, &c. *which with Mr.* Herbert's *Country Parſon, I could wiſh none of our Parochial Clergy to be without.*

Now if to more *frequent Communions* and *more regular Catechizing* (and *diſperſing theſe Uſeful Books*) the preſent Method of His Grace the Lord Arch-

Arch-Biſhop of *York*, my Lord Biſhop of *London*, *&c.* in promoting *Monthly*, *Weekly*, and alſo *Lent Lectures*, were but univerſally obſerved in all *Cities*, *Corporations*, and *Market Towns* of the Kingdom, I am perſwaded the Affections of the People would ſoon return into their proper Channel, and the moſt moderate of thoſe that differ from us, be brought to a far better underſtanding in theſe matters: But if ſomething be not done this way, we may almoſt deſpair of doing any Good amongſt them. I ſhall add one thing more, with Submiſſion, becauſe the Succeſs of this, and indeed of all our Undertakings of this kind, will in a great meaſure depend upon it; *viz.* That as we would be thought Members of the *pureſt* and *moſt Primitive Church in the World*, we ſhould be exceeding careful not to *diſhonour* her by our *unſuitable* and *unholy* Lives, which, after all that has been ſaid by them againſt her Conſtitution, I am apt to think, *will be found to be* the only Juſt Cauſe of Prejudice our *Diſſenters* have againſt us. Indeed we are *altogether inexcuſable* if we do not excel others in the moſt *Exemplary Piety*, and *all other Vertues*, having far better Helps for *Private*, and alſo more *frequent Opportunities* for *Publick Devotion*. In ſhort, let us pretend what we will, *nothing leſs will convince them, or indeed ſhould ſatisfie our ſelves*. And although this Conſideration ſhould affect all that profeſs themſelves Members of ſo *Excellent a Church*, yet it ought to do ſo in a more eſpecial manner, *thoſe that attend at her Altars*, who, *like burning, ſhining Lights*, ſhould ſhew themſelves to be the genuine Sons of the ſame; *that others ſeeing their good Works may glorifie our Father which is in Heaven.*

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It having been the unfeigned desire of *good Men*, for some Years past, that an end should be put unto our *unhappy Differences*, the same is become more needful now than ever; when all *Revealed Religion* is either publickly derided *by Atheists, Deists, &c.* or subtilly undermined by *Hobbists, Socinians, and other Modern Hereticks:* Which should make those that differ from the *Established Communion* in lesser Matters *only*, impartially to consider the great Usefulness of the *Creeds, Hymns, &c.* in our *Liturgy*, to keep those Gentlemen at a due distance, being introduced into the same *for this very purpose*, and to remain as so many *constant Tests in the Church* (as the best Preservatives against all such pestilent and dangerous Errors) as well as to *confirm* and *strengthen* the Faith of all her Pious and Orthodox Members; which does sufficiently justifie the *Wisdom* and *Prudence* of our *First Reformers*, in retaining *these Antient Forms of sound Words*, pursuant to the practice of the *Catholick Church*. Now if this Point alone were but duely weighed, *as it ought to be*, I should without any difficulty declare my belief, as well as hopes, that *these very Heresies*, which were undoubtedly designed by the great Enemy of our Religion further to divide, *if possible*, and then to ruine us, will be *the very Means at last of Uniting us*, by that over-ruling Providence *which often brings Good out of Evil.* Seeing *there* will, nay *must, be Heresies, we should be so wise as to make the best and right use of them.*

And if all Patrons of Livings, Lords of Mannors, Gentlemen, Rich Church-Wardens (as well as the Reverend Clergy) would but present *Dr.* Combers *on the Common-Prayer*, and *Dr.* Cave's *Primitive*

Primitive Chriſtianity, to be *chained up publickly* in all Churches, of any note, throughout the whole Nation, I am perſwaded we ſhould ſoon ſee the happy effects thereof: For *by this Means* the Members of our Church will not only be confirm'd in the juſt Value, and Eſteem, they *bear* for her *Liturgy* in general, but be alſo *better* inſtructed how to uſe the *ſeveral Offices* in the ſame with more *Reverence of Body*, and *Devotion of Mind*, then, it's to be feared, too many of them do that pretend to be her moſt *zealous Advocates*, and *avowed Champions*. And for thoſe of our *Diſſenters* that are *ſo far* and *unhappily* prejudiced againſt the Prayers, as never to come to Church to hear the ſame devoutly read, nor partake of the Holy Sacrament, where the ſame is duely adminiſtred, every Lord's day, (which I take to be the chiefeſt Beauty of our Aſſemblies) I would earneſtly beg you, *&c.* to put into their hands *Dr.* Beveridge's *Sermon of the Excellency and Uſefulneſs of the ſame*, *Dr.* Comber's *Abridgment*, or *Mr.* Clutterbuck's *ſhort Vindication*, together with ſome of the Pious *Mr.* William Allen's *Books*; which *laſt*, it's poſſible, may prevail more with ſome of them than any other, he being a wonderful Inſtance *in this kind*; for which Reaſon, and the true Spirit of Religion that ſhines in all his Works, I find them deſervedly recommended, *&c.* by many Worthy Divines, notwithſtanding he was a Man but of moderate Learning *in other matters*: Therefore I doubt not but the Sincerity of that good Man might be of very great uſe to others, if his Example herein were more known, and his Reaſons duely weighed; though I confeſs *this great Work* would be much *ſooner* brought about

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if the chief Teachers amongſt them would act with the *like Candour* and *Ingenuity as Dr.* Bates, *and Mr.* John Showers, *and ſome others*, have done, *whom we ought to treat with the like Tenderneſs and Reſpect.*

And here I ſhall take the Freedom to recommend to the ſerious Conſideration of our *Nobility and Gentry, &c.* the great Truſt the Laws of this Kingdom have repoſed in them as *Patrons of Livings*; being very ſenſible they have *thoſe Advantages* in chooſing, and preſenting Men of the *greateſt Abilities*, that if they *Conſcientiouſly* diſcharge the ſame, the Church can *never fail* being furniſhed with the very *beſt Men* in the Kingdom, (ſuch being moſt likely to promote the Glory of God, the Honour of Religion, and the Salvation of Mens Souls, by the Soundneſs of their Doctrine, and Holineſs of their Lives): But if to gratifie the *Importunity of Friends*, or to make a *Proviſion for Relations*, they happen to miſcarry in this great Affair, the Conſequences are moſt *deplorable*, (although really there be no Symoniacal Precontract in the Caſe) the rather, for that the Thing is uncapable of Reparation. What a Melancholly Conſideration muſt it be for ſuch to reflect upon the ſame on a Death-Bed, if not ſooner? And alſo upon the dreadful Account they muſt give, *when Inquiſition ſhall be made for the Blood of Souls*, for the abuſe of ſo great a *Talent* as this of *Lay-Preſentations is*? I know very well the moſt *cautious Patrons* may be impoſed upon, as I doubt not but many *good Biſhops* have been, by falſe Certificates, Letters of Recommendation, *&c.* which are too eaſily given upon theſe Occaſions, though I don't well ſee how they can, if the moſt excellent

excellent Method of the Right Reverend the Lord Biſhop of *Litchfield* and *Coventry*, *&c.* by a *Si quis*, *&c.* were generally obſerved. But all this might be effectually prevented, by looking out in time for Men of *undoubted Reputation for Piety and Vertue*, as well as Learning (which are the *trueſt Qualifications* for the Miniſtry); for ſuch may be found, though their Modeſty will not permit them to *trudge after Preferment*, as others too often do, to the *Scandal of the Miniſtry*, &c. It is obſerved in the Life of the late Reverend Dr. *Horneck*, to his *Eternal Honour*, that his Recommendation alone was of more Value to many *Pious Patrons* (who frequently adviſed with him upon theſe Occaſions) than *many Teſtimonials*; *and whoever truſted to him, was never diſappointed of an able Miniſter, Chaplain, or Curate.*

The want of more Care in preſenting the moſt *Exemplary Paſtors* is looked upon, by the wiſeſt and beſt Men, to be one of the chief Sources of our *unhappy Diviſions*, &c. We may depend upon it, *our Diſſenters* will never be effectually convinced of the *Excellent Conſtitution* of this moſt Primitive Church, unleſs our *Lay-Patrons*, *&c.* do acquit themſelves with more Caution in this particular, being ready to exclaim (as one of them has already done in print) that ſome are preſented to be *Miniſters* before they are really *Chriſtians*. It's to be hoped this rarely happens, yet a few Inſtances in this kind are ſufficient to give them too *juſt* an Occaſion of *Scandal*, who are ever ready to receive the ſame. Upon which account I cannot ſufficiently commend the generous Example of the Right Reverend the Biſhop of *Sarum*, in breeding up ſo many

many young Gentlemen, *&c.* for the Miniſtry, and do heartily wiſh the ſame Method were generally obſerved, not only in *our Univerſities*, but alſo more early in our *Grammar-Schools*, by making choice of ſuch as are there moſt promiſing, who can't well be too ſoon dedicated to this *Holy Function*; *many of our moſt Celebrated Divines having been noted for their Early as well as their Eminent Piety and Vertue.*

It were to be wiſhed that all *School-Maſters in ſuch Schools* would furniſh their reſpective Scholars with theſe *Chriſtian Monitors*, and *Familiar Guides*, (together *with Dr.* Addiſon's *Catechumen*, and *Dr.* Bray's *ſhort Diſcourſe upon the Doctrine of our Baptiſmal Covenant*), and alſo put them upon often reading over the ſame, eſpecially upon the Lord's-days, and other Holidays, and by frequent Examination to ſee *what progreſs* they make in *Divine* as well as in *Humane Learning*; which might prove a very excellent *preſervative* for our Youth in theſe dangerous Times, and alſo an effectual ſecurity to Poſterity againſt Vice and Error for the future. I confeſs I am the more importunate with you, and them herein, by reaſon ſo many *young Gentlemen*, &c. having been lately perverted from the Chriſtian Faith by *Hobbiſts*, *Atheiſts*, *Socinians*, *and others*, to the Scandal of our Holy Religion, *and to the no ſmall hazard of corrupting the very Fountains of Learning*, *Juſtice*, *and Honour.*

The *Original* and *chief Deſign* of Endowing ſo many *Free-Schools*, in this and other Chriſtian Countries, was undoubtedly that our Youth might be *early*, and *effectually* inſtructed in the *Principles* of our Holy Religion, as well as in *Humane Literature*;

rature; and as the Reverend Dr. *Bray* very well obſerves, *one of them* in this Nation has this very Inſcription, *viz. Schola Cathechizationis in Religione Chriſtiana*; and purſuant to the ſame deſign, *the Twenty Ninth Cannon* does expreſly, and ſtrictly, enjoyn *all School-Maſters* to *Catechize their Scholars*. I would not be ſo underſtood as that I would have the *Parochial Clergy* hereby excluded doing their Duty: No; But as *our School-Maſters* have *far greater Power* and *Authority*, then moſt People are willing their *Miniſters* ſhould have, over their Children, I heartily wiſh they would make uſe of the ſame *to this very purpoſe*. Under this Head I ſhall take occaſion to make a *grateful Acknowledgment* of the Benefit that my ſelf, and others, received by theſe *Catechetical*, and other *Inſtructions* given us this very way; and I doubt not but many others have cauſe to bleſs God for the like. Indeed I don't ſee how the *Intentions* of the many Pious Founders of ſuch Schools can be ſuppoſed, in any tolerable meaſure, *complyed* withal, unleſs the Scholars, together with their Reading ſo many *profane Authors*, be put upon theſe *Chriſtian Exerciſes*; otherwiſe it may be juſtly enough ſaid that we are more careful to inſtruct them in the *Heathen Theology*, &c. *than in the neceſſary and fundamental Doctrines of the firſt and ſecond Covenant*; upon the knowledge of which, the *Chriſtian Religion does intirely depend*. There is no want, God be thanked, of many excellent Books in this kind, for the lower *Claſſis*, in *Engliſh*; and for thoſe of the higher, *The whole Duty of Man* in *Latin*, Tully's *Enchyridion*, and others may be very *uſefully* added for variety ſake; and I doubt not but, if due Incouragement were

but given, more would be written for this very purpoſe.

I have taken the Freedom, this laſt Summer, to preſent His Highneſs, *the Duke of* Gloceſter, with theſe uſeful Books, together with *Dr.* Iſham's *Expoſition of our Church Catechiſm*, &c. and do underſtand Dr. *Bray* has ſince done the like with his little Treatiſe above mentioned. Indeed there cannot be too much Care taken of His *Highneſs's Education*, and *Inſtruction*, which hath likewiſe induced me to recommend *Dr.* Taylor's *Holy Living and Dying*, *Dr.* Scot's *Chriſtian Life*, *and others*, the moſt *Practical Diſcourſes*, to His more *mature Judgment* and *Conſideration*, in hopes that all *Tutors*, *Chaplains*, &c. may be prevailed with to do the like to the *Young Nobility*, *Gentry*, &c. in their ſeveral Stations; which would be, not only, of ſingular Benefit to them, and their Relations, but alſo of incredible Advantage both to the *Church and State*, which will be beſt ſecured by the Pious and Vertuous Education of our Youth. It's certain they cannot be too early inſtructed in the *Nature* and *Obligation* of their *Baptiſmal Covenant*; which when they do in ſome good meaſure underſtand, they ought *ſolemnly to take upon themſelves* by *Confirmation*, and ever after frequently renew at the *Lord's Supper*. *We can never ſufficiently lament the deplorable effects of the ſcandalous Neglect of too many Parents*, &c. *in this particular.*

Though I am willing to believe, as well as hope, that *Atheiſm* has ſeen its *greateſt height* in theſe Nations; indeed it has been matter of juſt aſtoniſhment to good Men to ſee it appear *bare-faced* ſo long: The very Heathens would never have ſuffered

ed half ſo much; and it's hard that we ſhall not do that for the *true Religion* that they would have done for the *falſe*; i. e. *afford it a reaſonable Protection*. But as bad Cuſtoms and ill Practices do generally produce *good Laws*, ſo the *intolerable Inſolence*, wherewith theſe Gentlemen have lately treated the moſt Sacred Things, hath at length neceſſitated the Parliament to bring in a Bill on purpoſe to oblige them to keep a *better Decorum* in their Writings and Diſcourſes for the future. It having been an Antient Obſervation, *That Severity hath never failed to extirpate Hereſies*, &c. *when the true Religion hath rather increaſed thereby.*

There hath been *more than enough* written upon this *unhappy Occaſion* to ſatisfie any ſober, unprejudiced Perſons (that will but give themſelves leiſure to read and conſider Things); but when Men are ſo far abandoned to *Scepticiſme*, &c. as to diſpute every Thing, we muſt leave them, as *Providence generally does, to a fit of Sickneſs*, or ſome *extraordinary Judgment*, to *rouſe* them from their ſecurity; when, if they are not ſurpriſed, we *often* find them in quite another Story (eſpecially if they happen to have had a Religious Education). We have had many *remarkable Inſtances* in this kind of late Years, (and I doubt not but there have been ſuch in all Ages of the Church, to the Glory of God, and the Honour of Religion) particularly in the Right Honourable *James* Earl of *Marlborough*, *John* Earl of *Rocheſter*, Sir *Alan Brodrick*, Sir *Duncomb Colcheſter*, Mr. *Hambden*, and *others*, as appears by their ſeveral Letters, Remonſtrances, *&c.* under their own Hands, which we may expect to ſee Printed altogether in a little time (if it ſhall

be thought adviſeable) ; in the *interim* muſt refer ſuch as require further ſatisfaction herein to the *Original Copies*, as they lye diſperſed in the hands of their *reſpective Relations*, though ſome of them are already Printed in their *Funeral Sermons*, and by Mr. *Turner* in his *Eſſay upon the Works of Providence* ; and after all, *I am apt to think, this would be the ſhorteſt way of dealing with ſome of theſe* would be *Atheiſts, and not anſwer them alwayes according to their Folly.*

Much Good having been done by this very Method of *lending, recommending, ſelling* and *giving away* ſuch Practical and Devotional Pieces, as have a direct tendency to Holineſs of Life, I make no queſtion but much more will be done when *this Pious and Charitable Deſign* ſhall be *generally* known, and *effectually* put in execution ; for by this Means we may inſtruct not only our *own* Families, but alſo thoſe of our *Neighbours, Friends* and *Relations*, &c. to their unſpeakable Benefit. Nay, it would be an Inſtance of the moſt *Heroick Charity* to let our *greateſt Enemies* partake of our *Kindneſs* and *Favour* herein, whereby *we may heap coals of fire upon their Heads*, not to conſume but to melt them down to a better and more Chriſtian Temper : *All which may be managed with the greateſt Privacy imaginable, and that with very little Trouble or Expence.* Under this Head I think it not amiſs to take Notice of a very pious and laudable Cuſtom in diſtributing ſuch little Uſeful Books as theſe, *Chriſtian Monitors*, *Dr.* Aſhton *of Death-bed Repentance*, &c. amongſt the Poorer ſort of People at Funerals ; and to the Richer, ſuch as *Dr.* Taylor's *Holy Living and Dying*, *Dr.* Sherlock *on Death and Judgment*,

Drelincourt

Drelincourt *on Death*, &c. *Dr.* Bates's *Four laſt Things*, *Dr.* Scot's *Chriſtian Life* (the Firſt Part), *Dr.* Cave's *Primitive Chriſtianity*, *Biſhop* Patrick's *Devout Chriſtian*, *The whole Duty of Man*, and *others judiciouſly choſen*, whereby the whole Kingdom would be ſupplyed, in few Years, with the moſt Practical and Uſeful Diſcourſes, (without any extraordinary Charge, being given inſtead of other Things). And as I wiſh theſe kind of Charities (*inter alias*) were intimated by the *Parochial Clergy* to their reſpective Pariſhioners whilſt they are in Health, ſo *in a more particular manner* in their frequent attendance upon them in their Sickneſs, which will be found to be the beſt Opportunity to inculcate the ſame: But herein a prudent regard muſt be had to the Ability of the deceaſed, and of the ſurviving Relations, as to the Priſes of theſe Books, which may be had from Three Pence or Four Pence a piece to Five or Six Shillings, Licenſed by Authority, *which will effectually take off all Objections againſt the Uſefulneſs of this Undertaking.*

Now ſeeing I am ingaged *inſenſibly* ſo far upon this pious Deſign of diſperſing ſuch Books which have a direct tendency to *Holineſs of Life*, and *a General Reformation of Manners*, I ſhall take the Freedom to recommend to all *High Sheriffs*, *Juſtices of the Peace*, and other *Magiſtrates*, &c. in Cities and County-Towns (as alſo to the *Judges*, *Sergeants* and other *Eminent Pleaders* in their reſpective Circuits) the furniſhing the Goals and Priſons of the Kingdom with *Mr.* Kettlewell's *Office for Priſoners* (or another little Treatiſe, Entituled, *Relief for Priſoners*) together with theſe *Chriſtian Monitors*, *&c.* which would be of ſingular Uſe and Comfort

to all thoſe *unhappy* and *miſerable* people under Confinement in ſuch places, either for Debt or for matters of a Criminal Nature (being given by the hands of ſuch Magiſtrates, or of the pious Clergy) and will moſt ſuitably imploy their many *idle hours*, and ſo prevent much Profaneneſs and Wickedneſs which does too much abound in thoſe places: And though I would have theſe little Books *promiſcuouſly* given to *all Priſoners* that can read, (and for thoſe that cannot they may be read to by others) yet in a more eſpecial manner to *ſuch as ſhall receive Sentence of Condemnation. And it would be an additional Charity, for more of the Pious Clergy, to be aſſiſting to ſuch in a timely Preparation for another World.*

And if the like Method were obſerved in all the *Bridewels*, and *Houſes of Correction*, throughout the Nation, I am perſwaded no ſmall Good might be done upon many of thoſe *profligate* and *diſorderly Perſons* that ſhall be ſent to ſuch places for the future: For by thus mingling *Piety* and *Mercy* with *Exemplary Juſtice*, no doubt but ſome of them will be reclaimed from their diſſolute way of living, which will be a piece of good Service to the State, as well as the moſt genuine Charity in the World for all ſuch Offenders, many of whom will have juſt Cauſe to bleſs God for falling into the hands of ſuch *pious Magiſtrates*, &c. And as I have already intimated thus much unto the *preſent Governour*, &c. *of our* Bridewel *here*, ſo I hope your ſelf and others will not be wanting to communicate the ſame to the *Juſtices of the Peace, and other Magiſtrates* in your Neighbourhood, eſpecially *to ſuch of them* as are moſt likely to ſee it effectually put in execution. This may likewiſe deſerve the Conſideration of *the*

Societies

Societies of Reformation in and about this City, whose *Useful Undertaking* having the Approbation and Incouragement of the King, Lords Spiritual, *&c.* and of so many Worthy Divines and Pious Magistrates, it's not doubted but in little time it will be introduced into *all the Cities, Corporations,* &c. of note in the Nation. For a further Vindication of *these Societies,* I shall refer you to *the Account of their Rise and Progress,* written by the Reverend Mr. *Woodward* in a distinct little Treatise, and to their *Black Lists,* and also to the several *Excellent Sermons* preached Quarterly before the same, which very well deserve the perusal of all good Men, especially those in *Authority,* whom it immediately concerns to see the many good and wholsome Laws effectually put in Execution against Prophaneness and Immorality pursuant to *the King's Speech, the House of Commons Address, and His Majesties most Gracious Proclamation.*

There seems to be an happy Emulation at this time, amongst good Men, to outdo each other in this *intended Reformation,* which gives us good ground to believe it proceeds from Above; and seeing the King intends to have a particular regard to persons of *Piety and Vertue in the disposal of Places of Preferment,* I am perswaded it would be no small Incouragement to sincerity in Religion, if Lists could be made of such of the *Nobility, Clergy, Gentry* and *Traders,* &c. as are most Eminent for the same, in all the *Cities, Corporations* and *Counties* of the Kingdom, (more especially of such as are constant Communicants); for by this Method *His Majesty* can never fail being served by Persons of the *greatest Integrity,* which will tend no less to the Honour

than Safety of His Person and Government ; and it's to be hoped *His Majesty* will so far incourage *this very Design*, as upon all Occasions to countenance the same, and particularly by furnishing His *Fleet* and *Army* with the * *Religious Seaman* and *Devout Souldier*, together with these *Christian Monitors* and *Familiar Guides* ; *which may be a means of promoting Piety and Vertue amongst those dissolute People, being given by the hands of the respective Chaplains*, &c.

And I doubt not but *many of our Merchants, Owners* and *Commanders of Shipping*, may be prevailed with to dispense these *Useful Books* amongst *Seamen, Watermen, Porters, Carmen*, &c. and also to furnish their respective Vessels with *Mr.* Dorrington's *Sermons for every Sunday in the Year*, *Mr.* Bragg *on the Parables of our Saviour*, *The Devout Christian*, *The whole Duty of Man*, *and others judiciously chosen*, *together with Bibles with the Service*, to be read by such Commanders, *&c.* (where Chaplains are wanting) and that as often as Wind and Weather *at Sea*, and their other necessary Affairs when *in Port*, will permit ; which would tend very much to the Comfort and Benefit, not only of the Seamen and Passengers, but also of such Commanders themselves, especially in long and tedious Voyages, and in remote and Popish Countries. Doubtless their respective Voyages will succeed accordingly. The whole Charge for one Ship will not exceed Forty Shillings, which does not deserve the mentioning, *it being to be considered these Books will always remain on Board, and should be Inventoried accordingly.*

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* Two other little Treatises.

And

And as I have already intimated something of this Christian Design to the *Governour, and some of the Members of the* East-India *Company*, and also to divers private Merchants and Rich Traders, *&c* of this City, so I intend, God willing, to continue the like Method, in hopes it will at length fall into many pious hands, who will see it speedily put in execution in all Shipping, where they are either concerned for the present, or shall happen to be so for the future; whose Example herein may possibly excite many others in time to do the like: And it would be very well worth their while to send the Books mentioned in this ensuing Catalogue, together with their other Cargoes, to our Colonies in *America*, Factories in *India*, *Africa*, &c. or wherever else our Language is used, or understood. Who knows but such *a mean undertaking as this may contribute to the more speedy propagation of the Christians Faith in partibus Infidelium*, with more Honour and with better Success by us Protestants, than has been done by Popish Missionaries, *though at present, I must confess, they really triumph over us upon this Topick? I fear with too much Reason.*

And whoever considers the Proposals of the Reverend Dr. *Bray* for the obtaining *Parish Libraries* for our Plantations in the *West-Indies*, and the Settlements that are already made, and making, to induce a Pious, Learned and Industrious Clergy to transport themselves thither, together with the Incouragement that is already given unto this *Christian Undertaking* by the *King*, *Prince* and *Princess*, the *Arch-Bishops*, *Bishops*, and many others of the *Pious Nobility*, *Clergy*, *Gentry*, *Merchants*, *Rich Traders*, &c. may rationally conclude that *this Glorious*

rious Work is not far off. May the Bleſſing of Almighty God, that has already ſo ſignally attended *theſe beginnings*, ſtill accompany the ſame; and may other Proteſtant Princes, *&c.* imitate their Example herein for the ſpeedy promoting *true Religion* in their reſpective Colonies and Settlements *abroad*, and alſo purſue the Noble Deſign of the late *Pious* Mr. *Boyle*, and that of theſe *Religious Societies* in ſetting up their *Uſeful Lectures*, &c. for the ſuppreſſing all *Impiety* and *Immorality* at *home*; which would tend more to the *Glory* of *Almighty God*, and the *Honour* of the *Reformed Religion*, than ſuch Uncharitable and Unchriſtian Diſputations amongſt us; which *ſeldom*, if *ever*, put an end to any Controverſies. Here is a large Field of Honour to exerciſe our Zeal and Emulation in, and it may prove a piece of good Service to the *State* to put an end to our *Religious*, *as well as Civil Diſputes*, *this way*: For many Men, like ſome Souldiers, are of that *unquiet Temper*, that unleſs you keep them in *Action abroad* do often prove *Troubleſome at home*. This *Glorious Work*, with *many others*, ſeems reſerved to this *time of Peace*, which is now, bleſſed be God, ſo happily concluded; and I think we cannot give a better Inſtance of our *unfeigned Thankfulneſs* for the ſame, than by promoting ſuch like Undertakings both at *home* and *abroad*, which have by our *paltry Quarrels* been too long neglected, *to the great Scandal of the Reformed Religion in theſe Nations.*

And it is to be hoped *our Planters*, *Merchants*, *&c.* in *America*, will *at length* be prevailed with *to permit their Negroes*, &c. the Benefit of *Inſtruction* in the *Principles of Chriſtianity*, in order *to their being admitted to Baptiſm*, they having many

and

and great Reaſons to convince them of their *indiſpenſable Duty and Obligation herein*, not only by the *late Judgments there*, ſuch as *Earthquakes*, *Plagues*, and *other Sickneſſes*, but alſo by their *incredible number of Loſſes at Sea*, throughout this long War, it was a Mercy that they were not *totally* ruined and deſtroyed. *Their ſhameful neglect in this particular, together with other enormous Crimes, may reaſonably be preſumed to have been the principal cauſe of thoſe dreadful Calamities.*

I have already obſerved how the Papiſts triumph over us, upon account of our ſhameful Neglect herein, with juſt *Scorn* and *Indignation*. Indeed it is matter of the *greateſt Scandal* the *Reformed Religion* can be *juſtly* charged withal by thoſe of the *Roman Communion*, becauſe *they generally permit their Slaves this invaluable Priviledge*, and, by what I can learn, without any of thoſe *dreadful Conſequences* ſome here would have us *affrighted withal*. This being *matter of fact*, I don't ſee what can be ſaid, with any colour of Reaſon, againſt it: It's certain, nothing will excuſe them to good Men here, or to their own Conſciences in a dying hour (where this Neglect has been wilful); and we may depend upon it, our Bleſſed Saviour, who is to be our Judge, will call us to a ſtrict Account for our guilty Omiſſions herein, as well as for our other Sins, when none of theſe pretended Excuſes (without unfeigned Repentance) will ſtand us in any ſtead. I know there has been an *Unreaſonable Opinion induſtriouſly ſpread*, That if you *Chriſten your Slaves, they muſt be diſcharged in courſe from their Servitude*. But why ſo? The *Chriſtian Religion* requires no ſuch thing; for it's plain *SAINT* PAUL *expreſly* ſayes

ſayes the contrary, *exhorting all Servants to continue in the ſame ſtate wherein they were called*; nor can I underſtand that *our Laws* require any ſuch matter. However to obviate this Objection, that there may be ſome *Temporal Inconveniences* really apprehended by vertue of ſuch a *Spiritual Indulgence*, I doubt not but the *LEGISLATIVE POWER will very readily conſider, and effectually provide againſt them.* For further Satisfaction, I muſt refer you to *the Negroes Advocate*, and *other Treatiſes* writ on this Subject by the Reverend Mr. *Morgan Godwyn*, who whilſt he was in *Barbadoes*, *&c.* had Opportunity enough to inform himſelf throughly in this *Affair*, and wanted neither *Capacity* nor *Zeal* to ſet on foot *this Glorious Work*, had his *unfeigned Indeavours* but met with *ſuitable Incouragement.* The *Journals* of the *French* and *other Miſſionaries in* China, &c. *may be uſefully read alſo, with ſome Caution, upon this Occaſion.*

I heartily wiſh all *Parliament Men* (preſent or future) would promote the ſetting up theſe Monthly Sacrament-Lectures, and diſperſing theſe and other Uſeful Books (together with Bibles with the Service) in their *reſpective Boroughs*, *Cities* and *Counties*, which may be done with ſmall Charge. It would be *good Husbandry* in them, and a *very fair ſtep* towards reforming the Kingdom, *by the ſame Method* it has been in a great meaſure corrupted *and debauched.* It were to be wiſhed *that all Elections* could be carried on without *any Trouble*, or *Expence*, to thoſe *Gentlemen* that are willing to ſerve their Country *upon theſe Occaſions*; I am ſure it would be *no ſmall Incouragement to ſuch of them as are moſt Eminent for Piety*, &c. to ſtand *Candi-*

dates

dates in all such places: But if notwithstanding the late *Act of Parliament*, these *Scandalous Disorders* cannot be *presently* remedied, *others* may be made that will *effectually prevent the same*. In the *Interim*, I humbly submit *this* to their Consideration, as being a much more *Christian Method*, and lyable to *very few* Objections; being intimated with some Caution, *least it fall into some Mens hands who are too apt to ridicule every thing that is serious, or tends to a Reformation.*

The whole may be likewise proposed to *Lord-Lieutenants*, and *others of the best of the Nobility and Gentry*, &c. by the *Reverend Clergy*; in whose way it likewise *fairly lyes* to promote *the setting the Poor at Work, and putting out their Children to School* (to learn *English* and their *Catechisms* only), according to the Method of *the late Reverend and Pious Mr.* Gouge, by imploying the *Parish Clerks, and others*, which he so *successfully* carried on both in *London* and *Wales*, for many Years, by the *assistance* of many *worthy Gentlemen* and *Citizens*, &c. of his Acquaintance: And if *Publick Workhouses* and *Free Writing-Schools were set up in all Cities and Corporations, by such Parliament Men*, &c. *there would be the best Foundation in the World laid for an Industrious and Vertuous Posterity*; and *add to these Parish Libraries, no less for a Pious, Learned and Laborious Clergy.*

I have computed *the whole Charge of supplying this Kingdom with these* Christian Monitors, *&c.* at about *Five Thousand Pounds*, by a Method that is lyable to very few just Exceptions; which may be Collected *by Subscription*, or *otherways*, in the *several Counties*, and at *our County Feasts held in* London, with

with the greateſt Eaſe imaginable. And to the end theſe little Books may be of *more general Uſe in Wales*, I humbly propoſe that about *Ten Thouſand* of the *ſame* be Printed in that *Language* (as the *Bible* and *Common-Prayer* already is, together with Dr. *Beveridge*'s Sermon of *the Excellency and Uſefulneſs* of the ſame), which, with as *many more* in *Engliſh*, may be *ſufficient* for that *Principality*, where *ſuch Books* will be of more than ordinary Uſe, by reaſon of the *remoteneſs of many Pariſh Churches*, &c. I do *moſt earneſtly* recommend the whole to your *ſerious Conſideration*, hoping it will meet with a *ſpeedy* and *ſuitable Complyance*, as believing, *it may be of very great Uſe in this intended Reformation, to have the Reverend Clergy the chief Promoters of the ſame*, which will tend not a little *to their Honour* as well as *to the greater Glory of God, and the Good of his Church*. I ask Pardon for this *Freedom*, begging the moſt favourable Conſtruction; and conclude with *unfeigned Reſpects*, as being *with the greateſt Sincerity*,

Reverend SIR,

Your moſt Affectionate Friend, and Humble Servant.

POSTSCRIPT.

THIS Chriſtian Monitor *is now Tranſlated into* French, *ready for the Preſs; and if Incouragement be given will be Printed in that, or any other Language.*

This

This PROPOSAL

May be

Reduced to PRACTICE: *Thus,*

SUppoſe 100 *l.* were laid out in theſe *Chriſtian Monitors* and *Familiar Guides*, (and ſo in proportion for a greater or a leſſer Sum) to be diſpoſed as follows.

1. To ſet up *Monthly Sacrament Lectures* in about Sixteen Market-Towns in a County, if ſo many, (if not in Two or more Counties) the *Reverend Clergy of ſuch Towns* to open the ſame, and to be gratified with Fifty of theſe Uſeful Books, to be diſtributed *gratis* amongſt their reſpective Pariſhioners of the poorer ſort.

2. *Theſe Lectures to be continued Monthly* in ſuch Towns upon Market-days, by the *Parochial Clergy* out of all the adjoyning Villages; their Gratuity to be much about the ſame, delivered them in theſe *Books, expreſly to be given away*, ut ſupra.

3. *Theſe Lectures* to laſt for One Year, or longer, until ſuch time as a *whole County* ſhall be *tollerably* well ſupplyed with the ſame. But that it may be more *ſpeedily* and *effectually* done, it were convenient that the *Reverend Clergy* ſhould make *ſome addition* of their own; *which will procure them the Love and Eſteem of all their Neighbours, and mightily contribute to the Succeſs of their Miniſtry.*

4. If One Years time ſhall be found *too ſhort* for the *effectual* carrying on of ſo *great and good a Work*, *theſe*

theſe Lectures may be continued for a much *longer* time, by changing *the Reward*; for inſtead of theſe *Chriſtian Monitors* and *Familiar Guides*, other *Practical* and *Devotional Pieces* may be afterwards uſefully added, and diſpoſed of after the ſame manner. But if the Richer ſort deſire the ſame, it is but Reaſonable they ſhould pay for them, though it's poſſible *they may gratifie their Miniſters better ſome other way.*

5. *This whole Deſign* is capable of *conſiderable Improvements*, but I would not *willingly* have it leſſened, materially altered, nor fall into any prophane Hands, your own Example herein will be of greateſt Uſe to others of your Reverend and Pious Brethren; and it's to be hoped that when the Gentry, *&c.* ſhall ſee the great Uſefulneſs of this Deſign, they will generally incourage the ſame, and alſo ſupply their Tenants, poor Neighbours, Servants, *&c.* with theſe, and other ſuch like, Uſeful Treatiſes.

Note, The Charge of ſetting up one of theſe Lectures in a County being but 6 *l. per Annum*, may be very eaſily collected. I am perſwaded, the Benefactions will be more than ſufficient, coming from ſo great a variety of Contributors.

Benedicat Deus Operi & Faventibus.

FINIS.

Some Modern Books *proper to be Recommended, upon this Occaſion, to the Reverend and Parochial Clergy.*

ANnotations upon the Holy Bible by Biſhop *Patrick*, Biſhop *Kidder*, Dr. *Hammond*, Mr. *Pool*, and others.

The Explanation of the 39 Articles by *Ellis* and *Rogers*.

A. B. *Tillotſon*'s Sermons.
B. *Sanderſon*'s Sermons.
A. B. *Teniſon* of Idolatry.
A. B. of *York*'s Sermons.
B. of *Worceſter*'s Works.
B. *Cov.* & *Litchfield* ditto.
Biſhop of *Rocheſter*'s ditto, eſpecially his late Viſitation Charge.
B. *Sarum*'s Paſto. Care, *&c.*
Biſhop *Patrick*'s Works.
B. *Kidder*'s Works.
Biſhop *Fowler*'s Deſign of Chriſtianity.
Dr. *Barrow*'s Works.
B. *Pearſon* on the Creed
Dr. *Scot*'s Chr. Life, 4 P.
Dr. *Hammond*'s Pra. Ca.
B. *Wilkins*'s Eccleſi. *&c.*
Dr. *Cave*'s Works.
Mr. *Dodwell*'s 2 Let. Ad.
Dr. *Taylor*'s Works.
Dr. *Comber* on the Com. Pra.

The Works of the Author of the Whole Duty of Man.

Biſhop *Williams*, Dr. *Bently*, Mr. *Harris*, *&c.* Sermons at Mr. *Boyle*'s Lecture.

Mr. *Butler*, Mr. *Bradford*, *&c.* Sermons before the Societies of Reformation.

Dr. *Hick's* Case of Infant-Baptism.

Aqua Genitalis. *Mensa Mistica.*

Dr. *Bray's* Catechitical Lectures, *&c.*

A Scripture Catechism.

Bishop *Williams*, Dr. *Isham*, *&c.* Exposition of the Church Catechism.

Dr. *Addison's* Catechumen.

Introduction and Genuine Use of the Sacraments.

Dr. *Taylor*, Dr. *Hammond*, *&c.* of Confirmation.

Weeks Preparation to the Sacrament.

Christian Sacrifice, and Devout Christian.

Divine Banquet. *Officium Eucharisticum.*

The Familiar Guide, with the Perswa. to freq. Com.

Crucified Jesus. Happy Ascetick, *&c.*

Unworthy Non-Communicant.

Bishop *Gauden*, Mr. *Kettlewell*, Mr. *Rawlet*, *&c.* on the Lord's Supper.

Kettlewell's Measures of Christian Obedience, and Practical Believer, *&c.*

Dr. *Taylor*, Dr. *Ingelo*, Dr. *Payne*, Dr. *Goodman*, *&c.* on Repentance.

Mr. *William Allen's* Works.

Cases of the *London* Divines.

Gildas Salvianus. Glanvill Essay on preaching

Mr. *Herbert's* Country Parson.

Arch-Bishop of *Dublin*, Bishop of *Worcester*, Bishop of *Bathe* and *Wells*, and Bishop of *Chester*, *&c.* Visitation Charges.

Dr. *Calamy*, Dr. *Wake*, Dr. *Pelling*, Mr. *Dorington*, Dr. *Horneck*, Mr. *Bragg*, Dr. *Clagget*, Mr. *Norris*, Mr. *Kettlewell*, &c. Sermons.

Mr. *Ray's* Wisdom of God in the Creation of Man, *&c.*

Moral Essays. Guide to Eternity &c

Gerardi meditationes.

Dr.

Tho Akempis De imitat: xti

Causalon of ye Antient way of preaching

Dr. *Moor*'s Myſtery of Godlineſs.

Dr. *Clagget* of the Operation of the Holy Spirit.

Lord Chief Juſtice *Hales* Contemplations, *&c.*

Biſhop *Hopkins* on the Lord's Prayer, *&c.*

Dr. *Towerſon* on the Creed, Lord's Prayer, and Ten Commandments.

Dr. *Sherlock* on Death and Judgment.

Ditto on Providence and Knowled. of Jeſus Chriſt.

A Conference with a Theiſt, in Four Parts; by Dr. *Nicolls.*

Mr. *Edwards* upon difficult Texts of Scripture.

Reflections on a Pamphlet, Intituled, *An Account of the growth of Deiſm.*

Biſhop of *Worceſter*, Mr. *Browne* (of *Dublin*), Mr. *Milbourn*, *Edwards*, &c. againſt the *Socinians*, *&c.*

The Occaſional Paper, *&c.*

Dr. *Sherlock*'s Sermon before the Lord Mayor.

Callamy on Religious Vows.

Collier's Eſſays; with the Office of a Chaplain.

——on the Immorality of the *Engliſh* Stage.

Grotius of the Truth of the Chriſtian Religion.

Dr. *Bates* Harmony of the Divine Attributes.

Mr. *Butler*, Dr. *Lucas*, &c. Sermons at the Elect Lord-Mayors, 1696 and 1697, fit for all Magiſtrates.

The late Queens Life.

Lord Chief Juſtice *Hales* Life.

Biſhop *Bedells* Life.

Earl of *Rocheſter*'s Life, *&c.*

Earl of *Marlborough*'s Penitential Letters, and others.

Mr. *Rawlet*'s Anſwer to a Popiſh Catechiſm, fit for all Papiſts.

The Snake in the Grass : Satan disrobed : Institution of Water-Baptism and the Lord's-Supper, *&c.* which with Mr. *Bugg*'s History and Picture of Quakerism, very proper to be put into the hands of all *Quakers*, &c.

Bishop *King*'s Invention of Men in the Worship of God.

Bishop *Hall*'s Art of Divine Meditation.

Bishop *Duppa*'s and *Land*'s Devotions.

Monsieur *Jurieu*'s plain Method of Christian Devotion.

Cum aliis, mentioned in Dr. *Bray*'s *Bibliotheca Parochialis*, *Pret.* 2 *s.* 6 *d.* whose Useful Design very well deserves the Consideration and Incouragement of the *Pious Nobility*, *Clergy* and *Gentry*, and more particularly of all *Merchants*, *Rich Traders*, &c.

Some

Some Books *proper to be Recommended to the* Nobility, Gentry, *&c.*

BIshop *Patrick*, Bishop *Kidder*, Dr. *Hammond*, &c. on the Old and New Testament.

Articles and Homilies of the Church of *England*.

Dr. *Scot*'s Christian Life, in 4 parts.

Arch-Bishop *Tillotson*'s Sermons.

Dr. *Taylor*'s Holy Living and Dying.

The Works of the Author of the Whole Duty of Man.

Dr. *Sherlock* on Death, Judgment and Providence, *&c.*

Dr. *Cave*'s Primitive Christianity, *&c.*

Mr. *William Allen*'s Works.

Dr. *Combers*, Dr. *Beveridge*, Mr. *Clutterbuck*, on the Common-Prayer.

Dr. *Pelling*'s Existence of God.

Grotius of the Truth of Christianity.

Mr. *Ray*'s Wisdom of God in the Creation of Man.

Dr. *Addison*'s Catechumen, and gen. Use of the Sac.

Mr. *Dorrington*'s Discourses.

Mr. *Bragg* on the Parables of our Saviour.

Mr. *Norris*'s Sermon of Religious Discourse, *&c.*

Dr. *Goodman*'s Winter-Evening Conferences and Penitent Pardon'd.

Dr. *Nicolls* Conference with a Theist, in 4 parts.

Dr. *Horneck*'s Law of Consideration and happy Ascetick, &c.

Monsieur *Jurieu*'s plain Method of Christian Devotion.

Bishop

Biſhop *Patrick*'s Devout Chriſtian, and Chriſtian Sacrifice.

———Parable of the Pilgrim.

Advice to a Friend and Friendly Debate, &c.

The Familiar Guide, with the Perſwaſive.

Mr. *Kettlewell*'s help to Worthy Communicating.

Unworthy Non-Communicant, &c.

Lord Chief Juſtice *Hales* Contemplations and Life.

Dr. *Barrow* on the Creed, Lord's Prayer, *&c.*

Dr. *Sherlock*'s Sermon againſt the *Socinians*, &c.

Mr. *Browne*, of *Dublin*, againſt *Ditto.*

Biſhop of *Worceſter*'s Letter to a Deiſt.

A Collection of the beſt Lives, and of dying Penitents, *ut ſupra.*

Collier's Eſſays.

———of the Immorality of the *Engliſh* Stage.

Sir *Sam. Morland*'s Urim of a good Conſcience.

Dr. *Hammond*'s Reaſonableneſs of the Chriſtian Religion.

Biſhop *Patrick* Witneſſes to *Ditto.*

Biſhop *Hall*'s Art of Divine Meditation.

Biſhop *Duppa*'s Devotions.

Cum Aliis.